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THE FALLEN HERO.
An Echo of the Monday Lectureship.

BY M. E. WINSLOW.

Dead on his shield lies the hero.
That shield, which for three score years
Unstained he bore in the conflict,
Is stilled to-day with tears.
No more the warm heart's beating
Gives hope to the poor and oppressed,
And token of righteous purpose
That evil shall be redressed.

Quenched is the pillar of fire
Where lightnings of old played down;
Hushed are the echoes of thunder
That led God's armies on;

Mute are the pale lips' warnings,
Closed are the eyes of the seer;

Silent the accents of scorn
That tyranny quailed to hear.

From voices of righted millions,
From sufferers clothed and fed,
Come up the sounds of wailing
As incense around the dead;

And peace and truth and justice,
Fast bedizel in righteous law,
Their tribute bring to the prophet
Who, in the darkness, saw!

Come, all ye people, and mourn him!
O nation, surround thy bier!
Great city that once did scorn him,
Drop here a repentant tear.

Ago with its seventy winters
Already crowns his head,
Ye poets, sages and thinkers,
Weave ye your crowns for the dead!

Yet deem not he bears thy plaudits
Afar in that golden street,
Where "Well done, thou faithful worker!"

To-day is exceeding sweet,
As he clasps in the hands of heroes
Who toiled with him long below,
Hands that from stains of place or self

Are pure as the driven snow.

O God! we all are passing
Where the many mansions be,
Peopled with souls unnumbered
As the waves of yonder sea;

Grant us in right's fierce battles,
Whose fields are round us spread,
To sell our lives as dearly
As did our light-crowned dead!

Boston, Feb. 4.

NEW YORK CITY LETTER.

BY AN OBSERVER."

Did you ever have a friend go
West, and then receive the sad news
that he had fallen into the hands of
the Indians and lost his scalp? And
then did you ever have him turn up
in the most unexpected way with his
head on his shoulders, his warlock
untouched, and almost unconscious,
that he had been even in a skirmish?

If so, you can imagine our joy to see
Dr. Curry again in our Preachers'
Meeting, after a month's absence in
the West among the Philistines and
heretics of Chicago. We received

for ten days "associated press" de-
spatches that Dr. Curry, the old war-
horse and defender of the faith, had
turned arch-heretic, and that Dr.

Thomas had given him greeting that
he had "become as one of us."

Judging from the papers, our Daniel
had fallen into the den of Chicago
lions, and we didn't know what would
become of him. We felt very sure
that the other side who got him would
soon feel like the whale that swal-
lowed Jonah, and would disgorge
such an uneasy passenger.

The Chicago Preachers' Meeting
seems to have been moved almost
off its base by just one little speech.

What would they do if they had
him all the time? It is said that
people who live in earthquake coun-
tries don't mind anything in that line

that don't turn their houses bottom
side up. That may be our condition
in New York, and we do not know it.

But really we wouldn't know

what to do without Dr. Curry in our
Preachers' Meeting. There is hardly

a sign of age that he has not carried

for the last twenty years, and his nat-
ural force is unabated. He man-
ages to keep things lively whether in
Chicago or New York. Sometimes

we don't know what to do with him,

and we should not know what to do
without him. One thing we are

sure to do with him, and that is to
send him to the next General Con-
ference, and we have no doubt he

will be heard from there.

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the poor.

It will be given to
the poor.

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Miscellaneous.

STUDIES AND JOTTINGS IN TEXAS.

BY REV. D. DORCHESTER, D. D.

The immense proportions of Texas are difficult to definitely conceive. When we say it comprises 269,000 square miles, we need something to measure it by, in order to bring it in any tangible form before the mind. But when we say that thirty-six States of the size of Massachusetts, or four New Englands, could be organized out of it, we are aided somewhat in apprehending its magnitude. When you reach the northern line of Texas on the Red River, you are still twenty hours from Galveston by rail—four-fifths the distance you have already traveled from St. Louis; but Galveston is a considerable distance this side of the southernmost point. This vast State is already traversed with great railway lines, about 5,400 miles in all, four-fifths built in the last ten years.

This Lone Star of the first magnitude, on the outermost verge of our national constellation, is powerfully attracting to itself the people of all the States. Its first immigrants were from Louisiana and Mississippi, but for twenty-five years they have come from Missouri and Kentucky, and still later from Iowa, Wisconsin, Illinois, and even New York and New England. By far the larger part of its population is of northern origin. We saw, however, many from Arkansas and other southerly States entering the State in covered wagons, which we had supposed had long been superseded.

PUBLIC ORDER.

The population of northern Texas is very heterogeneous. Here is the Northerner, the typical Southerner, the Jew, the German, the cow-boy, and the African of various shades. Though they have been together but a short time, the population is tolerably well fused. Probably no Southern State has improved so fast in respect to public order, morals, wealth, and intelligence, as Texas. The social atmosphere is not morally as bracing, and intellectually as quickening, as in most Northern communities, but here are sharp intellects and morally progressive men and women, and the work of elevation is going on steadily and hopefully. There are doubtless old prejudices which might be easily revived, and turbulent elements which, careless, inflammable words might excite; but quiet, order and personal safety reign, only rarely, and at long intervals interrupted.

Political opinions may be freely expressed, though political wrangling might lead to trouble here as elsewhere. Old Texans whom I met were unwilling to admit that any trouble could come from an open, manly expression of one's political ideas. I am persuaded that this is true, at least in northern Texas; and I infer that the whole State, in this regard, is in advance of Mississippi, Louisiana and Alabama. The recent assassination of Mr. Mathews in Mississippi, shot down under no provocation, so far as I could learn, except that of exercising his political rights, is strongly condemned here.

Elections are quietly conducted, without intimidation; though I could not affirm that there is no purchasing of votes, or that the negro, and even some whites, would not as easily yield to bribes and drinks as in the North. As to tampering with ballot-boxes in Texas, it was indignantly scouted by some, but one of the most intelligent gentlemen I met, and extensively versed in public affairs, affirmed it, and seemed to sustain the statement with considerable clearness of detail, in at least one instance.

Crime has greatly diminished, as compared with twenty or even ten years ago; train or stage robberies seldom occur; and assaults and shootings are confined mostly to desperadoes in drink-saloons and gambling hells. A State law prohibits, under a heavy penalty, the carrying of concealed weapons, and the newspapers give instances of its enforcement. Amid the wild scenes of the frontier, away from the influences of organized society, the cow-boys, hardened by exposure and adventure, often wear an aspect of recklessness and devilry; but many of them under other circumstances would seem kindly and gentle. In some communities the vices of whiskey drinking, profanity and lewdness exist in forms so coarse, reckless, and bold as to shock and sicken you, but these are near the frontiers, and gradually wear away under the advances of intelligence and culture. Religious teachers are quite uniformly treated with respect.

DIMENSIONS, AREA, POPULATION, ETC.

Texas measures, from the extreme points, north and south, 750 miles, and east and west 700 miles, and has

an area of 269,694 square miles, divided into 226 counties, 53 of which are yet unorganized. Its population was,—

In 1850,	212,092
" 1860,	604,315
" 1870,	818,579
" 1880,	1,501,749

an increase seldom equaled; but the ratio is thought to have been augmented since 1880. Many indications warrant the assertion, often made there, that its population was never growing faster. The percentage of colored population, in only ten counties, exceeds 50 per cent, chiefly in the eastern counties adjacent to Louisiana, where in two instances it rises as high as 80 per cent. In 109 counties it is less than 20 per cent, and in eighteen counties it is less than one per cent of the whole population. In 1870, the U. S. census reported no population in eighty-four counties. In 1880, only sixteen were so reported, though in thirty-one the supply of competent teachers is yet inadequate.

The assessed valuation of taxable property was,

In 1850,	\$ 33,322,115
" 1860,	164,338,133
" 1870,	170,473,778
" 1880,	318,970,736
" 1881,	357,000,000

In 1881 there were, horses and mules, 952,491; cattle, 4,037,837; sheep, 3,262,104; goats, 329,808; hogs, 1,854,239.

STATE FINANCES.

Until within a recent period the revenue receipts of the State were always less than the expenses. Thirty years (1846-1876) covered this period of arrearages. Various extraordinary resources supplied these deficiencies. The school fund, unguarded by constitutional barriers, and the university fund, the creature of the Legislature, and liable to spoil from the same power that set it apart, both suffered loss in the attempt to meet these public necessities. It was not until the State had exhausted the patrimony derived from the sale of the Republic to the United States, and had borrowed back all the funds with which she had enriched her university and public schools, and had forced her bonds upon the markets at ruinous discounts, that the disease of her financial system was recognized and sound remedies applied.

The provision of the constitution of 1876, requiring the annual sale of lands for taxes, is quoted as the prime cause of relief from the former embarrassments, and the basis of the present sound financial prosperity. From 1876 to 1879 the improvement was rapid; and since 1879 the State has moved on with increasing surplus balances, which have now made it possible to reduce the State taxes. The revenue, above deductions from losses and the expense of collection, now annually flowing into the State treasury, under a regular permanent system, is about \$2,000,000.

The bonded debt of the State outstanding Sept. 1, 1882, in unmatured bonds, was \$4,039,630. The six and seven per cent. bonds are quoted at \$1.40 in the markets, and are bought and sold for that price.

HOMESTEAD EXEMPTION.

Under State law every head of a family not in a city or town, is entitled to a homestead, exempt from all legal seizure, of two hundred acres of land, in one or more parcels, with all improvements thereon, without reference to the value of those improvements. In a city or town, each head of a family is entitled to a lot or lots not exceeding in value \$5,000 at the time of their designation, together with all improvements thereon, without reference to their value, provided the same shall be used for the purposes of a home, or as a place to receive the calling or business of the head of a family. There are also exemptions of furniture, tools, family libraries, five cows, two yokes of oxen, two horses, wagons, harnesses, chains, one carriage, with forage and family provisions. Each single person is entitled to one horse, saddle and bridle, apparel, tools, library; and all wages for personal service are also exempt from attachment or garnishment. These exemptions doubtless promote immigration, but they make mere cautions in the transaction of business and the sale of merchandise, and must retard the investment of capital in that State.

EDUCATION.

Since the reverses before referred to, in which the educational funds suffered so much, ample provision has been made for educational purposes, public lands being set apart and credited to every county in the State. A permanent State school fund has accumulated, which is destined to increase. The report of the State controller to Aug. 31, 1882, shows the Permanent School Fund account as follows: Currency, \$580,118.20; specie, \$17,487.07; bonds, \$3,573,652.95. The Agricultural and Mechanical College ac-

count is: Currency, \$16,799.68; specie, \$209,000.00. The Permanent University Funds account: Currency, \$32,519.29; bonds, \$368,892.04.

Besides the foregoing, there are lands belonging to the Permanent School Fund, 33,000,000 acres. Four leagues (17,712 acres) set apart to each county for common schools, aggregating 4,002,012 acres. Lands set apart for the State University, 1,219,900 acres. Lands set apart for asylums for deaf and dumb, blind, insane and orphans, 407,615 acres.

Such are the extraordinary provisions made for the present and future education of the population of this great State. Her schools are organizing, and very creditable edifices are being erected. The average standard of education is not high, but it cannot fail to advance, though the supply of competent teachers is yet inadequate.

The assessed valuation of taxable property was,

In 1850,	\$ 33,322,115
" 1860,	164,338,133
" 1870,	170,473,778
" 1880,	318,970,736
" 1881,	357,000,000

Of Northern mythology, as a distinct theme, I cannot speak, though I remember to have read more or less in reference to the literature, practices, and legends of our Northern aborigines, of the Norsemen and of the Slavs. There is, however, a general system of mythology that is related to all uncivilized nations and to the dim past, as there are national or tribal mythologies, ancient and modern, oriental and occidental.

All mythology is related to idolatry, particularly to the worship of imaginary deities, of heroes, and of the spirits of the dead, so national mythologies arose from and are related to the religious legends of the distant and shadowy past.

Mythology—meaning a discourse or treatise on myths, or a system of myths—had its beginnings in polytheism, which arose naturally in the minds of men as they lost or disregarded the knowledge of the one and true God. "When they knew God, they glorified Him not as God; but became vain in their imaginations . . . and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This list might be greatly extended. Imagination is prolific.

The oldest forms included the worship of light, fire, the sun and stars, and heroes. The symbolic seraphim at the east of the garden of Eden and at either end of the ark of covenant, were probably the earliest occasions of image worship. The stone on which Jacob rested his head at Bethel, and which he gratefully erected both as an altar and as a memorial, was doubtless another occasion of material idolatry. The beginning of polytheism was natural and easy. The passing from the worship of material things to immaterial and imaginary, was also easy. There are several kinds of polytheism, the worship of planets, of heroes, of animals, of demons, and of the spirits of ancestors. To one or another of these, in their historical and traditional relations, may be referred the mythology of the ancient Egyptians, of the Hindus, and of the Norsemen in Europe.

It pervades and gives character to the literature and religion of a people. As emigration moved on westward and northward, the tribal peculiarities and the religious notions were taken with them. As civilization increased, mythology was modified and became more refined. The commingling of peoples and the supremacy of the stronger so tended to modify mythological systems that every nation or the closely allied peoples had their myths. The mythology of a people is, therefore, their whole body of imaginary deities and of real or fabulous heroes. To eliminate truth from error, and to trace the former to original truth, and the latter to its origin, is the design of studying and systematizing the legends of a people. Allow me here to commend the studies given by our Asiatic missionaries in this direction. Complete success demands them.

In reference to the special subject under discussion I can only say, the Slavs of Northern Europe, the Celts and the Germans, had a common origin with the principal races of Western Asia, the Hindus and Persians. Moving westward and northward, they bore with them their religious customs, which they had received from their ancestors. The European Scythians were closely related to, as they were also descended from, the Indo-Germans.

Going back farther, it is strongly probable that the Slavs and the Scythians are included in the Gog or Magog—Magog, land of Gog—mentioned in that wonderful tenth, or genealogical chapter of Genesis. Whence Moses obtained his information is not known, but, of course, from the records and traditions of that age. Modern ethnologists identify the Celts with the Cymri who originally occupied Southern Russia, and the Slavs with the Scythians and Sarmatians, or with Magog. The Slavonic mythology is, therefore, traceable back to and is tinged by the religious notions of those more ancient people.

The Scandinavians are from Ashkenaz, one of the sons of Gomer, who settled in the highlands of Armenia, and removed thence to the river Arasianus in Asia Minor. Following the tides westward, they finally settled in northern Europe, taking their religious notions and practices with them.

The Celts, so named from their dwelling in a covert or wood, are also of Asiatic origin. Their religion was a dark and gloomy superstition, a per-

version of that held and practiced by their ancestors, and demanded human sacrifices. Their priests were Druids. There are two kinds of Celts, the Roman who settled in Britain before the Roman conquest and are called British Celts, and the Saxon, of central Europe.

Remains of the Druidical Circles are found near Stonehenge, England. Neither of these peoples was civilized, though they practiced a few simple and rustic arts. The shadows of the Orient linger yet on the people of the old Occident; and a study of the mythologies of the early Europeans and of the Asiatics is, in these days, when liberalism and rationalism in religion are making incursions into modern pulpits and are perverting the minds of the young, especially instructive. Missionaries to foreign lands are compelled to examine and to confront these old myths in their new forms. The followers of Brahmo Somaj in India, and even their better-informed sympathizers in this country, linger amid the varied shadows of the legends and myths of the old dim past. There is need of a true and vital Christianity in all the world.

CONFERENCE ENTERTAINMENT.

I am one of no small number of members of the New England Conference who prefer the home entertainment at the Conference sessions to the best hotel accommodations that can be furnished. I believe the home entertainment to be better for the church, the families, and the preacher. The coming of an annual Conference into a city to remain a week ought to be like the coming again of Paul and Barnabas to the churches on their way to the first conference in Jerusalem—a blessing to every house into which the ministers enter and rehearse the wonderful works of God wrought among them.

We are sustaining serious loss in the drifting apart of the membership and ministry. The home entertainment plan tends to cement the membership and ministry together, and we can ill afford to dispense with anything that will produce such a desired result. The Christian bearing, religious conversation, family devotions, talks about the great themes of the Bible and the reminiscences of personal labor in the churches, displays of God's grace and power in salvation, and the instruction of the people on many Bible questions which will be introduced in the course of a week's residence and participation in the home life of a family, must be of inestimable benefit to the people. It must tend, also, to increase the respect and warn their affections toward the ministers as God's messengers and their helpers in godliness. In Heb. 13: 2, the command of hospitality is given in the words: "Be not forgetful to entertain strangers for thereby some have entertained angels unawares." Abraham did so, yes, more, he received the Lord of angels. Lot was delivered from the destruction of Sodom by the angel he entertained unawares. Laban's hospitality brought him a good husband for his daughter and great prosperity on his own house. How abundantly Rahab was rewarded for her kindness to the spies! The widow of Zarephath was desirably poor, yet she exercised this lost art and received an abundant reward in full larder. The Shunamite was rewarded for her kindness to Elisha, the man of God, by receiving an abundance of oil and the gift of a son and his restoration from death. Zacchaeus entertained the stranger who asked entertainment at his hands, and was rewarded by receiving the salvation of God. Lydia opened her home to the reception of Paul, and salvation came to that house. The household of Stephanus receives commendation on the same account. The scriptures enjoin hospitality, and to none does it appear to be so constantly rewarded as when shown to ministers of His Gospel.

It is said the people cannot afford it. Are our people poorer to-day than they were thirty or forty years ago? I believe no one is ever the worse off for hospitality to God's ministers. Let them be taken right into your homes, dear brethren, and live just as you live for a week. In most cases your ordinary living will be better than they are accustomed to in their own homes. Some of our good sisters seem to think the minister must have meat three times a day and frosted cake and pies, with luxuries and dainties at every meal, and hence they fear the coming of a Conference session. Drop all that notion out of your calculations, and give your visiting pastor just what you usually have, and he will be satisfied, or ought to be.

I have known the fires to be reckoned on many a burn-out family after the coming of some godly Paul and Barnabas to dwell for a week in an almost backslidden Methodist family. The husband, called out in conversation, talked to faithfully concerning his religious privileges and duties, urged to attend the anniversaries, has been warmed up and revived, so that when the men of God left the home, the family devotions have been continued and an almost buried member has been dug out, burnished, and set in his place as one of the candles of the Lord in the sanctuary of the Lord's house. What wife could be sorry that she took upon herself the little extra work the visit of these men necessitated, if her husband is saved from the spirit of worldliness and secularity which had almost eaten as a cancer the religious life out of his soul? Let me remind our people of the admonition of Peter: "Use hospitality one toward another without grudging." As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." I vote for Bro. Knowles' plan of Conference entertainment.

S. L. GRACEY.

The Troy Conference at its last session made a special committee to devise a plan for entertainment of Conference, to report at the ensuing session, April 9. In the days of horse-back and saddle-bag itinerancy, country places entertained the Conference. Preachers rode from place to place, and put up where night overtook them, in going to and from Conference; and so, many charges, in radial lines from the sea, of the Conference, bore their share in the expense of entertaining ministers. Entertaining the Troy Conference of today means a week's provision of bed and board for three hundred men. Our Minutes show that out of 230 appointments made by the Board of 600 men for a week would be entirely out of the question. The board of 300 men for a week would be at a minimum, \$1,500, which, divided among a membership of 30,000, would be five cents a member, and would press equally on all parts of the Conference, instead of a cost of ten or fifteen dollars to any family that put themselves out for a week to entertain a brace of preachers.

The pietistic pessimists have hurled the hatchet after the hatchet. Is not Jesus Christ at the door preparing to accomplish with a strong hand and an outstretched arm what His disciples declare themselves unable to do by moral and religious methods? The motto of those who represent themselves as the faithful *par excellence*, the progressive party, seems to be the well-known expression: "After us the deluge." These tactics robbed Rome of half of Europe in the sixteenth century. Alas! we no longer have so much to lose!"

Our Book Table.

The Harpers publish, as a subscription book, MILITARY OPERATIONS OR GENERAL BEAUREGARD, in two stout octavo volumes of 594 and 689 pp. The general agent for their circulation in New England is D. L. Guernsey, 61 Cornhill. \$7.00. Gen. Beauregard was the first commissioned general officer under the Confederate government. To him fell the first great military operations of the reduction of Fort Sumter; and to him the same general who led the Confederate forces in the battles of Bull Run and Chancellorsville.

THE PRESBYTERIAN GENERAL ASSEMBLY OF 600, and the American Board of Missions, 3,000, find accommodations for a few days in comparatively small communities by paying for them. On the "pay-as-you-go" principle Methodists Conferences could be carried to many a place that now never thinks of having the Conference, because the society in that place is not strong enough to endure the burden. Saratoga has repeatedly offered to take the Conference at a dollar a day, and give every man a room and bed to himself—a luxury that few places in city or country are in condition to afford. This would be \$2,000 to distribute among 30,000—an average of seven cents a piece.

The Sunday School.

FIRST QUARTER. LESSON VIII.

SUNDAY, Feb. 24, 1884. Acts 17: 1-14.

BY REV. S. L. GRACEY.

THESSALONIANS AND BEREANS.

1. Introductory.

1. GOLDEN TEXT: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17: 11).

2. DATE: A. D. 52, immediately after the release of the apostle from prison.

3. PLACES: Thessalonica and Berea, both important cities of Macedonia. On leaving Philippi, the purpose of Paul was to go at once to the political capital of the country, Thessalonica, which lay one hundred miles west from Philippi. It appears probable that Luke and Timothy remained with the infant church at Philippi. Timothy joined Paul again very soon, but Luke does not appear again in the apostle's company until his third missionary journey; hence he no longer writes as an eye-witness, but as an historian.

4. PERSONS: Paul was now about forty nine years of age. Having just suffered at the hands of the Gentiles, he came into a city where the Jews were very strong and where he might expect they would listen with interest and fairness to arguments drawn from their own Scriptures.

II. Expository.

1. The Devout Believers (verses 1-4).

1. Passed through.—Paul's plan of Christian propagation was to establish truth centers at the great cities of the world, and have religious teachers work from these centers to the country and smaller places; hence he passed quietly through Amphipolis, a town situated in a bend of the river Strymon, which flowed almost around the city and gave it its name, which means, literally, "surrounded by the sea." It was originally called "Nine-ways," from the great number of roads from Thrace and Macedonia which met at this point. The Romans made it a free city and the capital of one of the four districts into which they divided Macedonia. It had no synagogues but few Jewish residents. Amphipolis—thirty miles further to the southwest, a colony of the Corinthians. There were three places of this name in Macedonia. Came to Thessalonica.—In old name was Therma. It was situated on the Bay of Therme, an arm of the Aegean sea. It is now called Salonia, and is in size the second city of European Turkey, having a population of 70,000, half of whom are Jews. It has always been a city of commercial importance. It was rebuilt by Alexander, who renamed it after his wife Thessalonia, who was the daughter of Philip of Macedon and half-sister to Alexander the Great. Xerxes rested here for awhile with his army before attempting the invasion of Greece.

2. As his manner was.—As everywhere, Paul first made the offer of the Gospel to the Jews. Three Sabbath days.—This was not all the time that Paul spent in that city, but for three Sabbath days he endeavored to convince them from their own Scriptures of two things: First, according to the prophecies concerning the Messiah, he should suffer, be put to death, and rise again from the dead; and secondly, that Jesus, whom he preached, did fulfill all the prophecies made concerning the Messiah, and was surely the Anointed One. The Jews were expecting a glorious Messiah, and could not be reconciled to the idea of a suffering one.

3. Many believed.—Jews, Jewish proselytes and heathen Greeks were instructed, accepted the truth and were converted. Many women of highest rank in society heard and received the teachings of Paul and persuaded their husbands to receive the same salvation. "For what knowest thou, O wife, but thou shalt have that husband?" (1 Cor. 7: 16.)

4. Some believed.—Paul brought forward proofs to show that Jesus was the expected Messiah. He endeavored to convince them from their own Scriptures of two things: First, according to the prophecies concerning the Messiah, he should suffer, be put to death, and rise again from the dead; and secondly, that Jesus, whom he preached, did fulfill all the prophecies made concerning the Messiah, and was surely the Anointed One. The Jews were expecting a glorious Messiah, and could not be reconciled to the idea of a suffering one.

5. All inferential. Jews, Jewish proselytes and heathen Greeks were instructed, accepted the truth and were converted. Many women of highest rank in society heard and received the teachings of Paul and persuaded their husbands to receive the same salvation. "For what knowest thou, O wife, but thou shalt have that husband?" (1 Cor. 7: 16.)

6. Moved with envy.—Jealous at what they considered the success of their rivals, they led the unbelieving Jews to stir up a tumult against Paul and then silence with violence what they could not answer by argument. Lewd fellows—disreputable, wicked men, such as lounged about the market-places, and are everywhere known as the scum of the population. A mob was soon raised, and the whole city was thrown into a state of great excitement. They surrounded the house in which they supposed the missionaries to be staying, intending to bring them out and give them up to the wild and unreasoning rage of an excited populace. Jason.—Probably the same as mentioned by Paul as one of his kinsmen in Rom. 16: 21. If so, he must have removed to Corinth, from which place Paul wrote the epistle to the Romans. His name is supposed to be the Greek form of the Jewish name Joshua.

7. Turned the world upside down.—Not finding Paul, the mob took Jason, who was friendly to the missionaries, and charge him before the magistrates as being accessory to the work of the Apostle. Those men uttered wiser words than they knew. The religion of Christ is certainly designed to revolutionize society. It is a destroyer of mighty titles and rank governments rotting with sin. Their intention was to charge these preachers with producing disorder and tumult. Rulers—politicians. An unusual usage was nowhere else in the New Testament, here ascribed to the rulers of Thessalonica, which was a "free city," self-governed. This peculiar name is still found written on an ancient arch spanning one of the streets of Salonia, and bears testimony to the minute accuracy of this history. The provincial governor possessed no authority in a free city. No Roman garrison, soldiers or judges were seen in its streets. This was a reward conferred upon the city for the part it had taken in favor of Rome when Augustus and Antony had warred with Brutus and Cassius.

8. The decrees of Caesar.—This is a charge of political sedition.

9. Paul's unfolding the Messiah in His royal character as Son of David and eternal King of edge (v. 12).

Israel, enabled the Jews to set Jesus against Caesar. It is the same deception which the Jews used in regard to Jesus before Pilate, and with much the same effect" (Whedon). "The complaint did not touch the real ground of discontent, i.e., the supposed injury of the teachings of Paul to their religion" (Rev. Com.).

Another king.—Paul frequently dwelt upon the royal dignity of Christ's second coming. Even the converts to Christianity in Thessalonica seem to have misapprehended Paul's Messianic doctrine, which he found it necessary to correct. See 1 Thes. 5: 1, 2; and 2 Thes. 2: 1, 3. In the first sermon Peter preached to the Gentiles (Acts 10: 38) he calls Jesus "the Lord of all." Yet he was never proclaimed a rival of Caesar. The people confounded the spiritual offices and kingdom of Christ with a temporal dominion.

8. Troubled the people and rulers.—There was a fear of revolutionary outrage and Roman vengeance. The rulers were exceedingly sensitive to anything like rebellion or insurrection. Though a self-governed republic, Thessalonica was still in the grip of Rome, and though free to pass her own laws, there must be no signs of rebellion against Caesar. Any rebellious movement would cost her freedom.

9. The noble Bereans (verses 10-14).

10. Sent away Paul.—After the rulers had received the pledges of Jason and others who believed that there should be no violation of public peace or revolt, and probably received assurance that the missionaries would leave the city, they discharged them, and the same night, in order to avoid any tumult, the missionaries departed.

Berea—was situated in the southern extremity of Macedonia, about forty-five miles away from Thessalonica. It was not a place of much political or commercial importance. It is now under Turkish rule, and is a fine town of about 20,000 inhabitants, and is known by its most ancient name of Phœnic, corrupted into Veroia. Went into the synagogue.—How long they journeyed we know not, but on their arrival at Berea they found their way to the church to worship and to teach. They were given a very different reception from what they had found of the Jews elsewhere. They probably spoke of the same things, in the same way, but their hearers seemed to be sincere seekers after truth.

11. More noble—literally, of better birth, or, as in 1 Cor. 1: 26, well-born. "Here it stands for the generous, loyal temper which was ideally supposed to characterize those of noble origin" (Plumptre). In this case the reference is not to nobility of birth, but nobility of character. They were willing to see the truth, and had a desire to search for it in their Scriptures and to receive it when found.

Most Jews rejected Christ not only from belief, but also from real examination. It was compelled by anticipation preceding investigation" (Whedon). "They were more noble because of their superior candor and their superior intelligence. They did not accept Paul's teaching because it was new, neither would they reject it for that reason. They searched the Scriptures for themselves with unprejudiced minds. They sought the meaning of all. And this they did perseveringly—daily—and they did it with a true purpose to see whether these things were so. To come to the truth with only this purpose is evidence of a truly noble mind" (Meredith).

12. Michael Faraday came in the middle and latter part of his life to be owned and honored by the great of his own and other lands as "a prince in the aristocracy of intellect," and yet he never lost his interest in the little group of obscure and unlettered Christians of whom he early in life became one; and to the end he seemed to find no place more congenial than their weekly meeting for prayer, where his face, it was said, often "shone like the face of an angel" (Monday Club Sermons, 1877.)

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ZION'S HERALD, WEDNESDAY, FEBRUARY 13, 1884.

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[ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.]

Zion's Herald.

WEDNESDAY, FEB. 13, 1884.

Look back to Christmas, 1784, when the Methodist Episcopal Church was organized with 15,000 members. That was all of American Methodists. Now, what? What wonders has Methodism wrought in the hundred years! It now numbers, in all of its branches, 3,993,820 members. Marvelous growth! The Baptists numerically come next, but they were a large, strong denomination in the country when Methodism entered it. They now number, all kinds, 2,552,129. American Methodism should celebrate its centennial with devout thanksgiving and with liberal thankofferings. It should enter upon its second century with a purpose of achieving still greater success and triumph.

"Which is Christ in you, the hope of glory?" How much is embraced in these words of the Apostle! How full of meaning! Christ in us — this is God's salvation; indeed, there is no salvation without it. It is not enough that Christ has come into our world; that He suffered and died on the Cross; that He made an atonement for sin; that He arose from the dead and ascended into the heavens where He ever liveth to intercede for us — He must enter and sit, *hunc^s s^{ed} u^m d^{icit} o^{mn}is*, "My God, my heavenly heart." What a privilege, what a blessing for Christ to live in the heart! What an experience! Is it yours, reader? It may be. Oh, to know that Christ lives in us, the hope of glory! What bliss such knowledge gives! May it be yours!

"It is like an apparition of goodness to see you appear." These remarkable words were spoken by a dying naval officer to his father who had just arrived in time to witness his son's death. And then the departing young man added, "I have suffered nothing, but it is so hard to part from one so beloved." These words are as touching as they are unique. They express a beautiful filial affection in the son which had its origin in an equally beautiful love in the heart of the father. Happy is that son to whom his father is "an apparition of goodness!" And blessed indeed is that father whose son won to righteousness by his instruction illustrated by a noble life, dies with no keener pang than he feels at parting with his father.

Purity is not ecstasy, but a state of mind in which Christ reigns without a rival over its affections. Yet it is only the pure in heart who see God, taste freely the powers of the world to come, and clearly see that the Lord is gracious. In their moments of elevated communion with God, pure souls do sometimes reach to such foretastes of the glory yet to be revealed as fill them with the raptures and ecstasies of

"a more than conquering love." With which the tempter dares not cope." But these ecstasies are not perennial; nor will they be until these children of purity escape from their weak, fleshly, nervous, easily shaken tabernacles into that glorified state in which life will be one long, unending rapture. "Blessed are the pure in heart."

It is easier to keep sin-free than to recover freedom after a fall. With Christ in the heart and the Evil One without, one is amply able to prevent sin from capturing one's soul. But when by willful sin one closes his heart to Christ and opens it to Satan, one finds one's self in the possession of a pitiless enchanter whose infernal skill represses, if it does not destroy, one's desire for spiritual freedom.

"For 'tis the heavenly doom that we Forget the heaven from which we fall."

Because of this disposition to forget lost spiritual joys, Heaven kindly whispers in the ear of the fallen, saying, "Remember, therefore, from whence thou art fallen;" such remembrance being the first essential step toward the recovery of forfeited piety; as sings the poet, —

Every intelligent friend of temperance feels at once that the establishment of such a principle in the State is of itself a high and efficient educator of a right sentiment in the community. The overwhelming objection to a license system is that it is, in its

will so remember the sweetness of the liberty he has lost and the pangs of his apostasy, as to repent of his folly and struggle through faith back to the freedom with which Christ is even now waiting to endow him!

CONSTITUTIONAL PROHIBITION.

It is certainly "in the air." The atmosphere is doubtless more pervaded with it at the West than in the Atlantic States. But it is here also; and it is here to stay — certainly as an agitating element, if not a conquering idea. The difficulty of securing the highest form of prohibitory legislation in Massachusetts seemed, at first, a very serious objection to the attempt to go even beyond the Legislature and place prohibition in the constitution. But during the two or three years of its wide and candid discussion in the State, its feasibility has grown upon the judgment of thoughtful men. It is already rapidly securing one vital element in the ultimate success of the temperance reform. It is uniting all the organized moral forces in the State. The temperance body with us had become sadly divided. There was little unity of action. These divisions made the cause seem insignificant, and afforded no little aid and comfort to a vigilant and lawless foe. The great body of "sons" and "daughters" exercised a wholesome social and preventive influence. The society seeking largely to promote a temperance education and sentiment in the community, and the tireless and somewhat explosive association which has proclaimed the most radical principles, and criticised in no honeyed words, and almost equally, friends and foes of the cause, especially the former if they failed to accept the interpretation of duty propounded by the society — all these have been working, not ineffectually, but far less successfully than if there had been some one definite plan and a unanimity of effort. Without compromising any accepted principles, without questioning any chosen modes of action, all these pronounced temperance workers seem quite disposed to unite their forces for an undivided endeavor to secure this one all-comprehensive result.

Chief of all, it transcends our party politics. Without creating a new party, or wrenching a reluctant voter from the line of administrative policy he prefers, it secures a union of members of every party upon this one great **Moral issue**. We have found how political body constant and consistent legislation upon this question. As the two great party divisions approach each other so nearly in numbers, they become sensitive as to the effect of both platforms and legislation upon the enormous liquor interest of the country. Good men feel the importance of preserving, for the best interests of the country, certain lines of administrative policy, and thus, from time to time, the leaders in this great reform, who have been also party leaders, have failed to give full expression to the will of their prohibitory constituents in securing adequate legislation.

But the appeal now, in the Constitutional Amendment, is to the people themselves. If they do not desire such legislation, they will have the opportunity, calmly and freely, to express this by the ballot. If they do desire it, they should have the opportunity of making known their wishes. This is the spirit of pure Republicanism. We make the laws by which we choose to be governed. Ordinarily this can be satisfactorily attained by representation. It is difficult, however, to secure three or four hundred men who will fairly represent, for a long period, the highest interests of the nearly two millions of population in the State. It becomes expedient, at long intervals at least, to have an appeal direct to the people themselves. There come to be disclosed certain permanent and vital principles that are too important to the general welfare to be exposed to the varying legislation of successive annual bodies. When a general call for this is heard from all parts of the State, it will be impolitic and oppressive for the General Court to refuse to listen to this appeal. The members have nothing to fear; it is not a party call, but the many request of tens of thousands of citizens, and the affecting appeal of the women and children of the State. If there is doubt as to whether the sentiment of the community is high enough to sustain a law carrying out such a constitutional amendment, this is the fairest way effectually to solve the doubt. Let the people simply have the opportunity to say by their suffrage whether they desire and will sustain such a law or not.

With these feelings and opinions, it was an easy thing for him to accept Garrison's declaration that the Constitution of the United States was "a covenant with death and an agreement with hell." But the war, that made so many Northern Democrats and constitution-hating abolitionists into thorough patriots, had the same transforming power upon Mr. Phillips.

"On Sunday," says a contemporary print, "the 21st of April, 1861, the Music Hall was packed with the thousands that came to hear his fiery words. 'The struggle now,' he said, 'is not of opinion, but of civilization. There can be but two things, compromise or battle. The integrity of the North scores the first; the general forbearance of nineteen States has preceded the other.' The war is not of aggression, but of self-defence, and

self, immoral. It places the seal and endorsement of the State upon a business that is doing more to ruin its youth than any other temptation to crime. It makes a form of trade respectable which panders to the lowest appetites, and thus adds to its seducing power. It trains the youth in its borders to consider the saloon and the bar as honest and virtuous an industry as the plough or the plane. It entails upon itself a thousand-fold more of pauperism, vice, and crimes than it defends itself from, by public school and the publication and sustenance of its laws. The fact that its laws are not executed does not take away from their teaching and moulding force. The Ten Commandments are not everywhere reverently kept, but what an educating force they exert upon society! They are constantly drawing the civilized world up to their own standard of pure righteousness. Thus such a principle in the Constitution of the State will be a powerful leaven pervading the community and raising its moral sentiments to its own righteous standard. The simple discussion of the question with this in view, will prove a powerful educating force in the State. It is not an end that can be gained at once. The community requires light and instruction. Taking the reform out of the heated atmosphere of simply party policies, and discussing it upon its own merits, it will command itself to the good sense and quickened convictions of our citizens. It means more than moral suasion. It means the ultimate and radical extinction of the evil. The proposed measure shows how it can be effectually accomplished. Its discussion will naturally involve all the social, economic, and industrial questions which the liquor trade necessarily embodies. A new hearing of old truths, freshly illustrated and impressively and practically presented, will arouse the former, and even a higher, enthusiasm. This has proved to be the case at the West. The community, in some of the States, as in Ohio for instance, has been stirred to its lowest depths. Politicians have stood aghast. The liquor leagues have been aroused. Congresses of the beer and whiskey trade have been held; money has been freely subscribed; combined efforts have been arranged to withstand, if possible, the "hurricane of reform." The influence is felt at Washington. The determined stand of Senator Blair on this question, and inquiry into the extent and consequences of the trade, command respect. The whiskey lobby bearing bribes meets with cold reception, and the legislation it is seeking lingers in committees. Evidently an auspicious era in the reform has been reached, and the call, all along the line of the temperance host, is to go bravely forward. It has been thought that the zeal of the Christian women would soon exhaust itself; but it rather becomes more inflamed. They are sending the most efficient speakers into the field; they are indefatigable with petition and pledge; and, what is better than all, they are constant and devout in their humble but believing prayers to Almighty God. If the opposition is mountainous, their faith is equal to its removal.

WENDELL PHILLIPS.

Henry Wilson, Charles Sumner, Gilbert Haven, William Lloyd Garrison, Wendell Phillips — dead, all dead! Five of the grandest men that ever walked the streets of Boston gone! Five names known in every hamlet of this broad land, names familiar all around the world, are now added to the illustrious galaxy that adorns our national history.

Wilson, the practical, common-sense attorney and organizer; Sumner, the peerless statesman and philanthropist;

Haven, the seer and prophet of

Garrison, the relentless smiter of wrong

and the god of conscienceless respectability; Phillips, the many-sided, richly-endowed champion and friend of the poor and friendless of every race and clime — all these we have known so well, have ended their labors on earth and have gone into the presence of God.

Wendell Phillips was the son of Hon.

John Phillips, the first mayor of Bos-

ton, and Sarah Walley Phillips. He

was born in Boston, Nov. 29, 1811, and

died in Boston, Saturday, Feb. 2, 1884,

at 5 p. m. He was descended from

Rev. George Phillips, who came to this

country in 1630 with Gov. John Win-

throp, and who was the first minister

settled at Watertown, Mass. His

grandmother on his father's side was

a Wendell of Albany, N. Y., a descen-

tant of an old and honorable German

family that came from Europe in the

beginning of the last century and set-

led in Albany.

Wendell Phillips graduated from the

Boston Latin School in 1827, and from

Harvard College in 1831, and from the

Harvard Law School in 1834, being at

that time a little less than twenty-four

years of age. The next year (1835) he

saw William Lloyd Garrison mobbed by

a first-class "broad-cloth" Boston mob;

saw the great pioneer of antislavery

dragged through the streets of Boston

with a rope around his neck in imminent

danger of being swung up at the

first lamp-post. True to the old prov-

erb that "the blood of the martyrs is the seed of the church," this spectacle of shameless outrage, committed against a single, defenseless man, whose only crime was that he had dared to speak out the unvoiced wrongs of the poorest and most abject beings in the form of man, went home to the heart of Phillips and stirred his German-Puritan blood to the very finger-tips. Perhaps he could not help it, for if ever a man was born fighter, Phillips was that man, and his instincts always led him to take up with the weakest side from an innate conviction that in such a world as this ninety-nine times out of a hundred the right is on the side of the minority; and the question of power, or wealth, or numbers, never entered into the mind of Phillips in making up his decision as to what he would do or where he would stand. Even victory or defeat seemed of very little consequence in comparison with the relations which any cause sustained.

In 1836, the year after the mobbing of Garrison, Phillips threw himself irrevocably into the antislavery conflict in joining, as he did at that time, the Anti-slavery Society, which had been formed in 1832. In doing this he cut himself off at once from all his old and cherished associations. Was he not the son of the first mayor of Boston? Did not the bluest New England blood flow in his veins? Was he not a graduate of all the high-toned institutions of learning? Was he not a leader of the thoroughly aristocratic of his college? Did not wealth, social position, culture, talent, all promise him the highest success his young and ardent soul could desire? Yes, but he shut the door of opportunity against himself forever; he sacrificed everything, and counted not his life dear unto himself if by any means he could bring hope to the despairing, comfort to the distressed, and liberty to the enslaved, and with a purpose as changeless as fate and as pure as sunlight, he held himself to this consecration and devoted himself to the latest hour of his life.

In November, 1837, the very month that Phillips was twenty-six years old, Rev. E. P. Lovejoy, a son of New England, was brutally murdered by a mob in Alton, Ill., because of his expression of opinions opposed to slavery in a newspaper which he owned and published. His press and type were thrown into the Mississippi river, thus destroying that majestic stream to freedom, even as the ashes of Huss thrown into the Rhine have consecrated that storied river to the dominion of Protestantism. Lovejoy had friends in the East, and many felt that some public notice should be taken of the death of this first martyr in the cause of anti-slavery, and the Boston abolitionists, true to themselves, called a public meeting in Faneuil Hall. The meeting was opened by Dr. Channing with prayer, and a few remarks stating the object of the gathering. Such representative men as Hon. B. F. Hallett, Hon. George L. C. and Attorney General Augustus T. Bacon and took part in the meeting. Austin, an aristocrat of the first water, denounced the resolutions offered in favor of the freedom of the press and the rights of free discussion, and he further declared that "Lovejoy had died as the fool died, and that his murderers were like the heroes of the revolution."

"This declaration," says an exchange, "was received with a great up roar, shouts and noise mingling. For a time it seemed as if those who approved of this sentiment would carry the day. A young man whom few knew arose upon the platform. It was some time ere his voice could be heard, but when the honored name of Phillips was announced the intensely excited audience listened. It was a speech of the Phillips stamp. Here is a sentence: 'Sir, when I heard the gentleman lay down principles which placed the murderers of Alton side by side with Oots and Hancock, with Quincy and Adams, I thought those lips [pointing to the portraits in the hall] would have broken into voice to rebuke the recreant American — the slanderer of the dead.' This sentence was greeted with applause and counter applause. The up roar was so great for a long time that no one could demand on one side, and 'Go on' was the cry of the other. 'I cannot take back my words,' was his first sentence when he was permitted to go on, and to go on was to triumph and the call, all along the line of the temperance host, is to go bravely forward. It has been thought that the zeal of the Christian women would soon exhaust itself; but it rather becomes more inflamed. They are sending the most efficient speakers into the field; they are indefatigable with petition and pledge; and, what is better than all, they are constant and devout in their humble but believing prayers to Almighty God. If the opposition is mountainous, their faith is equal to its removal.

He was an agitator, an enthusiast; he was zealous for God and the rights of humanity almost to the verge of fanaticism. Suppose we call him a fanatic. That is the name by which many of the present generation too often call those who are the heroes, martyrs and saints of the next. Fanatic is not the worst possible name, if one be zealously affected in a good cause. He was honest, unselfish, sincere, incorruptible. With his vast range of scholarship, his wealth of illustration adapting himself with like facility to the capacity of the highest and lowest, with his most perfect classic English, his transparent style that showed the thought at the first glance, with immeasurable ability to excite at will hope, love, admiration, contempt, consternation and dread, with unparalleled powers of inventive, sarcasm and persuasion, what might he not have secured for himself if he had only used his powers and opportunities for selfish ends? But he spent his life in doing good to others. He laid all he had upon the altar of humanity.

He stood upon the world's broad thresh-old; wide

The din of battle and of slaughter rose; He saw God stand upon the wide side; That sank in seeming loss before its foes: Many there were who made great haste and sold

Unto the common enemy their swords; And scoured their gifts of fame, and power, And gold,

And, underneath their soft and flowery words,

Heard the cold serpent hiss; therefore he went

And humbly joined him to the weaker part,

Fanatic-named, and fool, yet well content

So could he near to God's heart,

And feel its solemn pulses sending blood

Through all the widespread veins of endless good."

He was eminently a religious man; reverenced and enjoyed true piety and heartfelt prayer when revealed in the experiences and devotions of the humblest saints. He was a God-fearing and worshiping man and a believer in Jesus Christ as the world's great Teacher and Redeemer.

As must be the case in the instance of every man of positive and strong convictions, with an instinctive tendency to bear both his sincerity and ability, but could not always heartily endorse his positions. This was always clearly evident, that his position was always taken without reference to personal interest or popularity, and not unusually at the peril of both.

Proud, "cultured" Boston hoisted and mobbed him in his youth and riper manhood, but grown wiser with the lapse of years, it bears his silent ashes in penitent gratitude to the sanctuary of liberty, giving them, on their journey to the grave, rest for a few hours in Faneuil Hall, where first the dauntless orator made his youthful essay in his great

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We read with pain the announcement of the death of Mr. Aaron Francis Gay, at Ann Arbor, Mich. His father, the well-known stationer of State Street, was for years a beloved member of old Church Street M. E. Church, and afterward was connected with the M. E. Church in Watertown. Aaron, his eldest son, was a greatly esteemed member of the latter church, until his business called him to the West. He was a man of marked integrity, commanding the esteem of his business associates, a sincere Christian disciple, amiable, and greatly endeared to his family circle. He was 42 years of age.

The Woman's Foreign Missionary Society of the M. E. Church makes its fourteenth annual report. This document has now become a stout octavo of an hundred pages. The annual meeting was held at Des Moines, Iowa, Dec. 2, 1883. The reports are gracefully written, and the returns from missionaries in all departments and from district secretaries are full of encouragement. The receipts of the Society last year amounted to \$124,823.35. The appropriations for the next year reach the sum of \$167,037.50. The report will be an inspiration wherever it is read.

The Sanitarian for February opens with an instructive paper upon "Hospitals for Contagious Diseases" — their proper location with reference to the safety of the surrounding population — by R. J. Farquharson, A. M., M. D. The other chief articles are, "Milk as a Vehicle of Infection," "Artesian Wells — Charleston's Water Supply," "Malaria or Bad Air," "Yellow Fever in Mexico and the Gulf States," "The Liermar System of Sewerage," "Educators and Sanitarians," "Keeping Stables Clean," "Deaths from Coal Gas," etc., with an interesting editor's table. 113 Fulton Street, New York. \$1.

A correspondent interested in genealogical studies, and particularly in the histories of Methodist families, writes to the editor as follows: —

"As a considerable, and by no means the least important, part of the history of Methodist Church in connection with the country department, it will readily be granted, that the obituary notices should be as complete and as accurate as possible. A very little pains on the part of the writers will certainly do much to this end. Permit me to illustrate my meaning by quoting your article on the subject in the last issue of the previous issue (Feb. 6, page 47). One notice fails to state the place of birth and the place of death of the deceased. Two notices neglect to give the names of the husband, and three cases the parents. On the other hand, one of them gives information on all these points. It is of less importance in what order these facts or data are given, if only they can be found in the notice. I venture, however, to give a form that embraces the data desired, as follows: —

"Black — Mary, wife [widow] of Henry Black, of Bradford, Mass., died in Boston, Dec. 12, 1883. She was the daughter of William and Sarah White, of Haverhill, Mass., who was born July 4, 1812."

The Constitutional Temperance Convention, which met in Boston last Tuesday, was a marked success. In spite of the very unpleasant weather and walking, a large audience, filling the lower floor and first balcony of Tremont Temple, was present at the morning and afternoon exercises. A large proportion of the congregation was composed of men — clergymen and laymen — the moral bone and sinew of the State. The enthusiasm of the meeting was kept up from first to last, and expressed itself substantially in subscriptions to the amount of nearly half of the \$10,000 proposed to be raised to carry on a vigorous campaign over the State. The opening address by Dr. D. Dorchester was ringing battle-cry, full of inspiration and courage. The sees a hopeful promise of success in the "signs of the times." The whole country is moving, and Massachusetts will not be found in the rear. He accepts for the State an enlarged version of the motto of the eloquent president of the Women's Christian Temperance Union — "A school-house on every hill top and in every valley, and no saloon anywhere." Dr. A. H. Plumb was called to the chair and made one of the most forcible and convincing arguments for constitutional prohibition to which we have listened, meeting the most obvious objections urged against it in a candid and persuasive way and in an eminently Christian temper. His successive points were so well and incisively put as to call out the constant and hearty response of the audience. Hon. John B. Finch, of Nebraska, made a rousing address which kept his audience stirred from beginning to close. A very fervent and forcible speech was made by Mrs. John H. Watson, president of a Roman Catholic temperance organization.

In the afternoon an excellent address was delivered by Miss Phoebe W. Cossens; Mrs. Dr. Gordon taking the chair when Dr. Plumb was called away. Spirited resolutions were passed, touching memorial words were uttered in reference to the decease of Wendell Phillips, and an efficient body of managers, including leading temperance men, was appointed, and arrangements were made for a thorough and effective canvass of the State in the interest of constitutional prohibition. If the largest results are not at once realized, the State will receive a fresh and liberal education in the true principles of the temperance reform; and the ultimate victory of any moral enterprise, if heartily prosecuted in God's name, cannot be doubted.

The long-anticipated and heralded event — the dedication of the People's Church — has at last occurred. God smiled upon the occasion in granting one of the pleasantest Sabbath of the winter. The audiences were only limited by the capacity of the house. Every ticket representing a seat was taken, and many hundreds were sadly disappointed not to find admission. The body of the house seats comfortably twenty-five hundred. No one sitting upon the platform could fail of being struck with the ingenuity and wisdom of the architect in arranging the audience hall. By rising seats, both on the floor and in the deep galleries around three sides of the room, the large audience is brought within the sight and ready hearing of the speaker without any strain upon his voice. The full programme of the week's feast of dedication, with all the preachers and assistants in the services, with responsive Scripture and the hymns sung, will be a beautiful memento of the occasion, worthy of preservation. The sermons of Sunday rose to the expectation of the large audiences, and will long linger in the memories of their hearers. Bishop Simpson, on the familiar text, "Unto us a child is born," etc., was fresh in interpretation, clear, tender, and impressive in illustration and application. Joseph Cook in the afternoon was emphatic, able and practical in outlining the characteristics of the church required for the time.

Newton Centre. — Mrs. Rev. James Mudge delivered an admirable address last Sunday evening upon "Home Life and its Relations," by Walter George, are con-

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unpleasant controversy. A fitting tribute, it is paid to the integrity, humanity, and effective service of many years, of Mr. Marsh, the late superintendent at Tewksbury. In every department there will be found evidence of careful supervision and thoughtful inquiry as to the best measures to be taken in behalf of the poor, the insane and the periled youth of the State.

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The Family.

WHILE WE MAY.

The hands are such dear hands;
They are so full; they turn at our demands
So often; they reach out,
With trifles scarcely thought about,
So many times; they do
So very many things for me, for you —
If their fond wills mistake,
We may well bend, not break.

They are such fond, frail lips
That speak to us. Pray, if love strips
Them of discretion, many times,
Or weep too slow or quick, such
We may pass by; for we may see
Days not far off when those small words may
be
Held not as slow, or quick, or out of place,
but dear.
Because the lips are no more here.

They are such dear, familiar feet that go
Along with us — fast or slow,
And trying to keep pace if they mistake,
Or tread upon some flower that we would
take.

Upon our breast, or bruise some red,
Or crush poor Hope until it bled;
It may not be
Not turning quickly to implore
Grave fault; for they and we
Have such a little way to go — can be
Together such a little while along the way.
We will be patient while we may.

So many little faults we find.
We see them; but if you and I
Permit, we'll let them some by and by,
They will not be —
Faults then — grave faults — to you and me,
But just odd ways — mistakes, or even less —
Remembrances to bless.

Days change so many things — yes, hours.
We see no differently in suns and showers.
Men's words go right
May be so charmed by to-morrow's light.

We may be patient; for we know
There's such a little way to go.
— GEORGE KLINGLE, in *Independent*.

REMINISCENCES.

BY REV. N. D. GEORGE.

FIRST VIEW OF AN ANNUAL CONFERENCE — FIRST APPOINTMENT, KENNEBUNK-PORT.

Having arranged my temporal affairs so as to enter the itinerant ministry, I was by the quarterly meeting conference of Alfred recommended for deacon's orders, also for probation in the Maine Annual Conference, to be held in Portland in August, 1836. When the time came, I was favored with an agreeable ride with Rev. Nathaniel Norris, who came along just in time to take me there. Portland, during the eight years of my absence, had changed but little, but what a marvelous change had taken place in myself during that time! As I walked about viewing old but familiar places, which called forcibly to mind scenes of former days, I could not well refrain from tears, being grateful to God for that Gospel which has power to change the whole current of one's life and feelings, turning them into new and opposite channels. The two years I resided in Portland were years of sin and degradation, for all sin is degrading. In going there in 1826, I rode in the stage with four others, drinking liquor at every halting-place to guard against freezing! When there I was obliged by occupation to mingle with some who were of the lowest order in society. Now I had come to be received into the Conference, to be ordained and sent forth to preach the Gospel of the ever blessed God, and to labor in fellowship with a people I had once despised. I knew that my deliverance from the vortex of sin was great, but never had I contrasted the past with the present as now.

The aspect and doings of the Conference were all new to me, having seen nothing like it before. The venerable Bishop Hedding, of portly figure and face beaming with goodness, presided. Rev. Oliver Beale, a pioneer of Methodism in New England, was invited to a seat in the altar with him, the latter being very feeble, having a bad cough. He died soon after. By some oversight, the life and labors of that noble man have not had the place in the history of Methodism that they deserve. The manner in which the business of the Conference was transacted was indeed a novelty to me. In the examination of character, when the name was called by the Bishop, he would inquire, "Is there anything against Bro. A.?" The presiding elder answers, "Nothing against Bro. A." "Bro. A. will retire," says the Bishop. Bro. A. having retired, the Bishop says, "Let us hear from the presiding elder." The presiding elder rises and says, "Bro. A. has labored faithfully the past year, is a good pastor, not so great a preacher as some, has had a hard field, met with opposition, has managed judiciously, not many converted, but on the whole has done a good work, and I wish we had more like him. I will say, too, that he has a good wife, not a hinderance but a great help to him, and I move that his character pass." This being seconded, the vote was taken and his character passed. If there was anything against a preacher, proper steps were taken to investigate or bring him to trial. It was the custom then for each man to retire when his name was called, with the exception of some aged or sick men, who were granted liberty to remain. It is impossible that not a little of what the presiding elder said concerning the preachers was communicated to them in some way. At this time, too, Conference sat with closed doors while character was under examination; that is, none were allowed in the room but members of that or some other annual Conference. The practice of closed doors is now given up, and preachers are no longer required to retire when their names are called, excepting those who are received on trial. A change in these two particulars is not to be regretted.

Although properly recommended, yet I feared rejection by the Conference. From my boyhood I had ever been friend of the colored race, and early fell in with the colonization scheme as the best thing to help the negro. In 1830 the agents of the Colonization Society at the North professed to be enemies of slavery, and that this society had its destruction in view; while from good authority it was shown that agents

at the South urged its claims by the consideration that its operations would strengthen slavery by removing the troublesome and dangerous class, namely, the free blacks. An attempt to ride two horses at once is always dangerous, especially so when going in opposite directions. In 1831, I began to hear, read and think upon the subject of abolition, and became convinced that it was not necessary to carry a colored man to Africa to prove that he was a man, but that his manhood should be recognized here in his own country where he was born. In a word, I became an abolitionist, and when the subject was agitated in the church, I was on the side of the abolitionists, and took Zion's Watchman and continued to take it till I concluded that its editor and some of its correspondents evinced as much enmity to the church as they did to slavery. I ceased to take the paper, but hated slavery none the less.

Rev. Charles Baker, the presiding elder, who had my case in charge at the Conference, was a kind-hearted man of genial spirit and a friend of young ministers. He was certainly such to me. There were but few in the Conference at this time calling themselves abolitionists, and the Bishops had advised all to "wholly refrain" from agitating the subject. Mr. Baker advised me to do so, stating that it was difficult to station those who were known to be abolitionists, and if my views upon that subject should be known, it might be a bar to my entering the Conference. But if in presenting my case he could say that I had agreed not to agitate the subject, I would doubtless be cheerfully received. I declined to pledge myself to silence, stating to him that I conceived that I had no right as a Christian minister to do it, especially as the church to which I belonged declares slavery to be a great evil and professes in her Discipline a desire for its extirpation.

It was this conversation which caused me to fear rejection. But my fears were soon dispelled, as a preacher whose case was analogous to mine was presented by a presiding elder, and the presiding elder left the room. The Bishop said to the presiding elder, "Represent the case of Bro. —." The presiding elder stated that he was a "fine young man, a good preacher," etc. At this point a brother who was opposed to abolitionism, arose and said he would like to inquire of the presiding elder concerning the young brother's views of following the "godly admissions" of his superior ministers. The abolitionists knew very well why this question was put, and Rev. Asbury Caldwell, one of the most brilliant young men of the Conference, arose and said he hoped the brother would not press that question, but if he did he should claim the privilege of making a speech. After some whispering among a few, the one who proposed the question said he would not press it. The vote was taken, and the young man was admitted. The influence of the able speech that Mr. Caldwell would have made was evidently feared by the opponents of the abolition cause. My case came next. I retired, and in a few minutes was called in, my ordination and reception on trial having been voted by the Conference. The next Sabbath, August 7, 1836, I was ordained deacon by Bishop Hedding.

It was at this Conference that the unstable but talented Stephen Lovell, who drifted from us to another denomination, returned. Rev. G. F. Cox had his case in hand, a flaming speech was made, tears flowed, and he was voted back with a demonstration. His subsequent history, however, showed, I think, that it might have been better for the Methodist Episcopal Church had he never returned.

One thing was especially noticeable at this Conference, namely, the large number of tall men six feet high, and many more nearly so, among whom were Webber, Robinson, Hillman, Randal, Fuller, Farrington, Browning, Bailey, Cox and Trafton; but how few of those noble and heroic men composing the Maine Conference forty-seven years ago have survived the conflict to the present time! Truly, the watchmen have fallen, but then, the work goes on.

[To be continued.]

INFANTS AND IDIOTS.

MR. EDITOR: When I tell you that I am a Methodist minister's wife, it will convince you, of course, that I do not belong to either of the above-mentioned classes.

The ideal minister's wife, like the poet, is born, not made, but I am not one of those happy individuals, and, consequently, my constant efforts are put forth to make myself over into the best possible ministerial helpmeet.

That I have succeeded, in a measure, you will allow when I tell you that I can read Watson's Institutes and Hopkins' Evidences by the hour with evident relish; that I have translated a part of Miley's Atonement into English; that I take a commendable interest in the discussion of the time-limit, the question of caste in the M. E. Church, and am not indifferent in the matter of General Conference delegates and prospective bishops.

I must confess, however, that, as yet, I have failed to take a proper interest in the new-style heresy, whose special concern is the future fate of infants, idiots, and some heathen.

It was at the Vineyard, that ministerial paradise, that this subject first came unpleasantly near me. I had not lain awake nights thinking it over. But, at the Vineyard, where I had supposed the nearest approach to a cross was a crooked mallet, we met a lean, lonesome Methodist minister, who looked as though he had something on his mind. At last it came out; he was worrying about what was to become of infants, idiots, and some heathen.

He stated the subject squarely: "Now, every soul must have a probation. What is to become of an infant a year old, who dies without a probation?" My eyes lighted up; he began to get on to familiar ground; for I had brought two infants through those first twelve months, and I knew they were very much like other people, so I ventured, timidly, to remark that, if a probation was really necessary, was it not possible that, according to their light, they fulfilled the conditions of such a probation? I said I was convinced that their sins had been committed before they were born, and that their backs were straightened and strengthened their backs when they certainly knew better. He gave me a look of mingled pity and scorn, and sternly asked, "Well, what are you going to do with idiots?" I felt tempted to tell him, "I would run away from one of them," and then proceed to carry my threat into execution, but I thought better of it, and answered meekly, "If a wayfaring man, though a fool, need not err, you and I need not worry about them."

He looked disgusted, and not at all comforted, by my kindly efforts, so whenever after I saw the I-and-I man coming, I suddenly remembered a duty in the remotest part of the cottage which engrossed me entirely until he was gone.

Now, Mr. Editor, do you think it is the duty of a minister's wife, who is also the mother of the aforesaid two infants, to add to those infants, as objects of tender solicitude, the aforesaid idiots and unbaptized heathen?

A MINISTER'S WIFE.

WRECK OF THE CITY OF COLUMBUS.

BY MRS. M. P. CHICK.

A noble ship with precious freight
Slept proudly on her way,
Where winter winds blow cold and chill,
In our rough New England bay.

She seeks to leave our northern shore,
White with its winter's snow,
To anchor in a southern bay
Where softer breezes blow.

But she must pass both rock and bar
With the breakers' spray,
And many a prayer goes up to heaven
For safety on her way.

But Death had marked her for his own,
His angel walks the deep;

And many a hapless soul that night
Went calmly to his sleep.

In the still watches of the night
Did no instinctive fear
Whisper to them of coming ill,
Of wreck and danger near?

Did only happy fancy weave
Bright pictures in the brain —
Of friends, of happiness and home
They ne'er should see again?

The waking from that happy dream —
The horror — who can tell?
As that brave ship went down by night
Beneath the ocean's swell.

The waste of ruin, wreck and woe,
The wall of wild despair,

Angry waves sweep o'er the deck,
And only death was there.

In mercy let us draw the veil,
And shut away the sight,
For fancy fails to paint the scene,
The horror of that night.

The light has gone from many a home,
The sound of grief is heard,
And every heart is stirred —

For those who went to their deep sleep
Where cruel gales roar,
Until the deep gives up its dead,
And the sea shall be no more.

Our Girls.

A STUDY IN CONTRASTS.

BY ELEANOR KIRK.

CHAPTER I.

John Johnson, the colored gardener in the employ of Hamilton Ives, esq., was engaged in gathering up the dead leaves which had accumulated on the lawn during the night. John was an old man, and had once been a Methodist minister, but trouble overtook the church and John began to have doubts in reference to his calling. So he abandoned the ministry, went to work as a gardener and general out-door factotum in the aristocratic Ives family. As John swept the leaves in small heaps here and there, he sang in a feeble and trembling voice his favorite hymn, —

"God moves in a mysterious way,
His wonders to perform."

Harrold Ives, on his way to his father's counting-room, cracked a joke at the old man, but it fell wide of its mark as usual.

"Did you chant your services, John, when you were pastor of the Wesleyan African Dutch Reform?" he asked, his black eyes dancing with fun as he waited for an answer.

"I used to make considerable noise, Master Harrold, for that's what you mean," the old man replied.

"You might get a position now, John, as leader of some choir," his companion went on, unwilling to give up without making his point. "Why don't you try it?"

"When you hear of one, Master Harrold, jes' let me know."

"Plants His footstep in the sea,
And rides upon the storm."

John had taken up the straw just where he left it, and young Ives walked away with a puzzled expression on his good-natured face. A few moments later, a young girl with black eyes very like the young gentleman who had just left the grounds, came hurriedly down the lawn.

"How long are you going to be here, John?" she asked in a quick, imperious way.

"I dunno, Miss Maud," the gardener answered. "It's time thrown away staying here, anyhow, I suppose," he added, "for the trees are dropping steady all the time."

"Well, will you be here a half an hour longer?"

"Yes, Miss Maud."

He stated the subject squarely: "Now, every soul must have a probation. What is to become of an infant a year old, who dies without a probation?" My eyes lighted up; he began to get on to familiar ground; for I had brought two infants through those first twelve months, and I knew they were very much like other people, so I ventured, timidly, to remark that, if a probation was really necessary, was it not possible that, according to their light, they fulfilled the conditions of such a probation? I said I was convinced that their sins had been committed before they were born, and that their backs were straightened and strengthened their backs when they certainly knew better.

"I hope there ain't anybody sick or anything?" John inquired with a searching look at his companion's face.

"Don't be stupid, John," was the sharp, quick response. "I haven't got my lesson, and I don't want to take another. But if Senior Gillindeau rings the bell, mamma will make me. Now I hope you understand?"

"Yes, Miss Maud."

"And you will see that he does not get any farther than the gate?"

"I can't do that, Miss Maud."

"Why can't you do it?" The earnest look on the girl's face changed to a very cross one, and her brilliant eyes flashed fire.

"Because, Miss Maud, neither your father nor your mother would like me to do what you ask," the colored man replied after a slight pause, "and besides, I have got to look out for my own soul, and I would not dare to tell such a falsehood."

"You are just as hateful and disengaging as you possibly can be," this girl with the rosebud mouth and sparkling eyes replied. "I don't, doubt but you tell falsehoods enough for yourself."

"So much the worse for me if I do," was the sorrowful answer, "but I am your father's servant, and I am not going to tell lies for his children."

John stooped to pick up his rake, and when he turned again, his companion had gone.

"Lord save us!" he said to himself, "what will come to that girl, I wonder?"

Nothin' good, sure enough, nothin' good. Them childun'll all lie as fast as a horse can trot. Deary me, deary me!"

"Maud inquired.

"Yes."

"I hope he isn't here now?"

"No, he waited only a few moments."

"I suppose mamma's furris?" Griselda nodded her head.

"Well, I guess she will learn after a while that I am not a baby any longer," said Maud. "I intend to give up my music, and all the rest of my studies after this fall. But just wait a moment, Griselda," as her companion turned to go. "I've got something to tell you. You know Charlie?"

"His parents will ripen fast, unfolding every hour;

But the sun may have a bitter taste,

But sweet will be the flower."

Over and over again the old man sang this verse, and when he stopped, it was not only for lack of breath, but because he had no more need for the spiritual comfort the words contained.

A few moments later, Maud, dressed for the street, hurried down the path, and five minutes afterwards Senior Gillindeau appeared. John's first thought was one of consideration for the girl. He would dismiss this music teacher without letting Mrs. Ives know, but the sensitive, uncompromising conscience said no immediately to such a course, and so the Senior was permitted to ring the bell as usual. After a while, Mrs. Ives beckoned to John from the plaza. He was expecting the call. Had he seen Miss Maud? Yes, Miss Maud went down the street a little while before. Then a servant was dispatched all over the neighborhood, but without result, and finally the music teacher took his leave.

"She'll catch it when she gets back," John said to himself, "but it won't do a bit of good. Mrs. Ives can scold till she's as red as the setlin' sun, but they'll all beat round the bush jus' the same."

The old man was perfectly correct.

At that moment the

[Continued from page 2.]

Laugh, Stammer and Sigh;" while Prof. Williams continues his excellent "Chemistry of Cookery." J. W. Sutphen gives some plain directions regarding "Last Wills and Testaments," and A. F. Astley discusses the "Working Capacity of Unshod Horses." Other papers of interest treat of "Under-ground Wires," "Causes of Earthquakes," "House-Building in the East," and "The Defenses of the Lower Atlantic."

On the cover of *Babylonia* is painted the portrait of one of the "best children in Babylonia." It is a very pretty picture of a little girl all white and pink in face and clothes. With her is a cat with a blue ribbon around her neck, and violet petals surround and complete the picture. In it are found the most charmingly simple stories and enticing pictures imaginable. A splendid magazine it is for very little folks, and worth double the price of it to weary, working mothers. May it find its way into more such homes!

The mid-winter number of *St. Nicholas* spreads a very inviting list of contents. The frontispiece—“A Mid-winter Night Scene”—is so dreamy that it cannot help pitying the artist if he took it on the spot. The opening story is the second of the “Spinning Wheel Stories,” and is spun in poem, attractive yarn. “Drifting,” a poem, is beautifully illustrated. The fourteenth paper of “Art and Artists” treats of painting and artists in Germany. “Flowers of Winter” is a very sweet valentine. “Phaeton” is the story of Apollo driving the sun around the earth. Beautiful and spirited illustrations accompany the poem. “Griselda’s New-Year’s Reception” was not quite a failure. “Winter Fun” is very interesting, and chapters third and fourth are given. “Wistful Trees and Miniature Landscapes” and “The Brownies on St. Nicholas” are most charming in word and illustration. “The Land of Fire” loses none of its attractions as it advances toward the exciting parts. “Historic Boys” is begun in this number and promises to be both instructive and beneficial to the rising generation. The second month of the *St. Nicholas’ Almanac* is quite a study in itself. “Jack-in-the-Pulpit” gives his congregation a valentine greeting, and then proceeds to the usual business of the month. The “Letter Box” has many nice little letters. The Agassiz Association, having concluded its classes in botany and entomology, has opened a class in practical physiology, the most interesting thing to do for what is more important than that our children should understand the wonderful mechanism of our bodies, and learn to take care of them? Verily, a most excellent magazine is *St. Nicholas*. Its great aim is to benefit as well as amuse our boys and girls.

St. Valentine’s day is admirably brought to mind in the February number of *Wide Awake*, both in the frontispiece, which displays a very attractive and the post-office, the wonderful day, and also in “Mollie St. Legere’s Valentine.” What a capital idea it would be to send the subscription price of *Wide Awake* to your young friends as a valentine! The opening story, “The Church Mouse,” is by Sarah Orne Jewett, thus giving the number a good start and ensuring its success. “A Glimpse at the Bear Family” is sure to find many readers. “At Freiburg Gate,” is one of Celia Thaxter’s very nice poems. “A Brave Girl” continues to elicit the warm praises of the young, and has not a few admirers among the older ones.

“Bonnie Nuit” is a little French poem which our young French students will enjoy in translating. Rose L. Lithrop has a fine short story which she calls “Little Luck.” We always skip such printing as “Donkey Lion’s Skin,” and advise all our young friends to too, because it is very trying to the eyes and is neither beautiful nor edifying. “Camping Among the Sunflowers” will be read with interest, because it tells of the play-days of the little Indian boys and girls. “A Dog’s Life” is told by himself in the pleasantest of rhymes and jingles. “Tangles” will need coming out with great care, or they will refuse to make straight and plain. In the Supplement to “Tales of the Patriarchs,” “In Case of Accident,” “What To Do Things,” all very entertaining and instructive reading. Henry M. Stanley figures in “Little Biographies,” and all will be interested to learn something of the history of this great explorer. “Anna Maria’s Housekeeping” is as neat and methodical as ever. “The Chautauqua Readings” for the mouth are excellent, and the Post-office has the usual amount of very readable letters. Surely, *Wide Awake* is one of our very best magazines. The type is good, the best writers are employed, the illustrations are true to nature, and it is first-class in every particular.

Our Little Ones in their comfortable nursery in the short cold month of February can never find time to be lonely and sad, with plenty of ladies and gentlemen to tell them stories and artists to make them pictures. Here they are shown a picture of “Grandma’s Clock,” and then a picture of it is read. Another time a dog undertakes to teach the cat, and they are shown after that “How a Bird Uses Its Bill.” “A True Story” is told about “Candy Pulling” and nice Valentines are brought in. A visit is made “To the Indians” and “A Queer Horse” is talked about. The horse is a little live brown snake, and the story is a true one. But we have not mentioned all the nice things to be found in the February number; there is no need of that. Of one thing we are convinced, that if search is made the wide world over, no better magazine of its kind can be found than *Our Little Ones*.

MAINE’S PLEA TO THE ISSUE.

BY REV. W. W. BALDWIN.

Dio Lewis’ Monthly for January opens with a phenomenal paper by its editor against the current phase of prohibitory legislation in the temperance reform. Its leading sentence declares: “Prohibitory laws are indispensable to the triumph of the temperance cause.” But further on he defines what the law can do—prohibit the sale to a child, to a man who is drunk, to a sot, or to a person who is dangerous when under the influence of drink, or to a person who is insane, or non-compos mentis. The second thing that law can properly do is to prohibit the sale of adulterated liquors. These two offenses are called *crimes*. The legitimate conclusion, following from these two permissible prohibitions would entirely destroy the liquor traffic. The verbose Doctor admits this.

Beyond this is a profound juggler of words only relieved by flashes of self-conceit. The writer begs pardon for saying that he “has made a profounder impression upon the cause of temper-

ance than has been made by any other single individual upon the planet.” And this, too, because he originated the Woman’s Crusade, which gave rise to the Woman’s National Christian Temperance Union. This is the advocate of “prohibition with its present aims and methods,” which he pronounces “the deadliest enemy to our divine cause.” This is simply unintelligent twaddle. How can he have the eminence claimed when he has originated the cause of the deadliest enemy of what he advocates, is intelligible only to those who can defy logic, deny facts, and end their reasoning by conclusions ended by the imagination.

His use of the facts concerning prohibition in Maine is in accord with the spirit of the essay. The facts he cites are correct, while the conclusions are false. He says: “In Portland I walked up and down the wharves late at night, but saw no signs of drink. I visited the principal towns of the State, kept my eyes open, but saw no saloon.” From this he concluded that “the private drinking methods of that State were more mischievous than open saloons!” Who but a genius could have drawn that conclusion? The next fact concerning Maine was his discovery that “in a year, 17,808 persons had been arrested in the State for street drunkenness.” This fact is pronounced “simply appalling!” This fact is used to strengthen the conclusion drawn from his failure to find a saloon. The two facts together proved that prohibition was a failure because proceeding from a lack of discrimination between a vice and a crime.

The facts in regard to Maine are notorious. Any one can believe them without the trouble of a midnight tour through our cities. They have been challenged often, and as often made distinctly to appear.

1. By force of the saloon, the groggeries, the open bar and the public sale of liquors have been driven from the business vocations of the people. After a residence in six principal villages in the State, I can declare that not a drop of liquor could be bought in either place for love or money. The same is true of five-sixths of the communities of the State. The prohibitory law is the final cause of this state of things.

2. It is evident to us here that it takes moral sentiment to enact, maintain and enforce such a law. A law may become a dead letter against those for whose restraint it was made; and so moral sentiment may fail to protect those for whose benefit it is exercised. But a law voicing the moral sentiments of the people and then backed by that sentiment interested in its enforcement, will operate toward securing the results desired by the moral convictions of the people.

3. Law does not rise to a perfect and steady enforcement at once, or even speedily. Large sections of the community may relapse from its enforcement for a time. The changing administrations of our cities in Maine have shown that there may be “off years” in law as well as in politics. No one denies this. Dr. Lewis’ excepted class doubt can now find places in Maine, under the Maine law, where high-toned Christian drinkers, moral gentlemanly drinkers, high-bred blue-blooded drinkers, airy-dude drinkers, as well as children, drunks, sots, ugly, insane and non compos mentis drinkers, could get plenty to take.

4. The arrests for street drunkenness, amounting to 17,808 in one year, are from those who still drink in communities where it is possible to drink. These arrests show with what care and thoroughness the State is policed against the outcropping results of liquor-selling. An intoxicated man in Maine is arrested. In other States he is permitted to meander at will. The cities furnish the most of these arrests, for several reasons: 1. The vicious classes congregate there. 2. The law is oftenest defied there. 3. The facilities for secret traffic are greatest there. 4. The police patrol the most carefully there. 5. The police there, while perhaps in league with the secret violator of the law, is also in league with the moral sentiment of the community, that there must be no public drunkenness allowed.

These arrests are an element in enforcing the law. Many of them inform against the unlawful seller. Their presence in the police or municipal courts shows that a danger to the public welfare still hides in secret places among the people. They bring disgrace upon habits of drinking, for any one who imbibes too much may find himself next morning in the dock of the blear-eyed.

6. Occasional infractions of the law do not prove that the law is either unnecessary or unjust. Courts always have enough to do. Their calendars are long and lengthening. But if any one should memorialize the legislature because of this to repeat the revised statutes, hæcætion would be highly enter-taining because of its novelty.

7. Finally, look at Maine! She stands willingly to challenge the gaze of the world. She has given her name to a law. That most potent influence in politics, associated drink, whether it be as a manufacturers’ or dealers’ association, has not been able to repeal the law, or to amend it adversely. She has no brewery or distillery. She has no wholesale or jobbing trade in the article. It is outlawed from the schedules of property. It cannot be carried on by her carriers. It is driven from the hotels. It cannot be bought in stores. And, what is a favorable indication even in this extremely radical case, is that the tendency is toward a stricter enforcement, higher penalties for infraction, and constitutional permanence of the law itself.

It is true that genii takes its rise out of the mountains of rectitude; that all beauty and power which men covet are somehow born out of that Alpine district. —Emerson.

A FATHER’S TRIBUTE.

Carrie Luella, eldest daughter of Rev. and Mrs. J. E. Hawkins, of Stafford Springs, Ct., died at the ladies’ dormitory of Wesleyan University, Middlebury, Dec. 20, 1883, aged 17 years, 8 months and 1 day. She was a member of the sophomore class of the University, class of ‘86. Fond of books and study, and with an intellect of the first order, she made such early progress as to graduate from the high school and enter the University at a little past sixteen. With good health and physique, she had much power of application and patient perseverance. These qualities made her successful as a student. Her room-mate, a lady of culture, writes: “She was so fully developed that I often had to stop and think before I could realize that she was so young.” One of the professors writes: “I had seen enough of her to prize her as a noble Christian girl, of quiet energy in her work and scholarship in the department where I saw her.” Another writes: “Your daughter has left with all who knew her the memory of a pure, noble, kindly Christian womanhood. In all her course there was nothing to explain and nothing to excuse. Her ability quite justified her ambition.”

She was living and doing her work in a manner to gratify her friends, and with credit to herself and her teachers. She joined the church while her father was pastor of the Central M. E. Church in Taunton. But it was during her college life, which she enjoyed very much, that her development in Christian experience and character was most marked. Her associations at the University were a great help to her spiritually as well as intellectually.

Early in her college course she wrote of the decided Christian influence of the faculty, and of the “sweet-spirited Christian girl” who was ever after a special favorite. She very much enjoyed the young ladies of the University. It seemed to be mutual.

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7. Finally, look at Maine! She stands willingly to challenge the gaze of the world. She has given her name to a law. That most potent influence in politics, associated drink, whether it be as a manufacturers’ or dealers’ association, has not been able to repeal the law, or to amend it adversely. She has no brewery or distillery. She has no wholesale or jobbing trade in the article. It is outlawed from the schedules of property. It cannot be carried on by her carriers. It is driven from the hotels. It cannot be bought in stores. And, what is a favorable indication even in this extremely radical case, is that the tendency is toward a stricter enforcement, higher penalties for infraction, and constitutional permanence of the law itself.

It is true that genii takes its rise out of the mountains of rectitude; that all beauty and power which men covet are somehow born out of that Alpine district. —Emerson.

Deaths.

PULCIFER—In Lake Village, N. H., Jan. 12, Lyman B. Pulcifer, aged 69 years, 3 months and 8 days.

Obituaries.

Sister MARGARET IRVING FIELD was born Dec. 16, 1821, and died Nov. 16, 1883, in Derby, Me., within one month of her 63d birthday.

Sister Field was born in the Province of New Brunswick, and her girlhood and early married life were spent there. Living on the borders, her lot fell in the midst of such rough experiences as are incident to pioneer life. Wild beasts swarmed the scarcely broken wilderness, and she told stirring stories of her night adventures with them in the defense of her sheep and stock in the absence of her husband. The care of a large family early upon her, for she was the mother of fourteen children. A true, brave woman, she met all these things cheerfully, and never faltered till the end. She became a Christian in early life, and was identified with the church. Some twenty-five years since, the family removed to Calais, Me., and some nineteen years ago to Dexter, where they have ever since resided. By reason of her family cares, distance from church, and feeble health, Sister Field has never been active in the church, but by the testimony of her children she has always been a home Christian.

Consumption has slowly been doing its work for some years, and six months since she gave way to it. But all was well from the first. Calm, fearless and patient, she waited for the end without a murmur. In frequent visits, though finding her weak and suffering, we found her as trusting as a child. And the end came with a strange suddenness, after all. In the gray morning twilight, after a very comfortable night, her daughter, who had lain down by her side at her request and had fallen asleep, woke with a start to find her gone.

Without a struggle or a sound she had passed out alone to the clime “where none shall say I am sick.” A quiet, conscientious woman, her record is largely with her family and her husband; but that record is a loving one in the mourning group, and the loss is no common to the church, but by the testimony of her children she has always been a home Christian.

When she returned to college after the summer vacation, she was the picture of health, full of life and joy and hope. She came home unexpectedly the day before Thanksgiving apparently well. She brought great joy to the family. The day after Thanksgiving she went on a pleasant ramble with her father and two younger sisters to gather nuts. She was fully recovered from her illness, and had been honored in Methodism, and some of whom are still in the itinerant ranks of the church.

At present (Jan. 1884) the church numbers 118 members. Rev. D. W. Downs being the present pastor, who is closing three years of a pleasant pastorate. Since the first of April, 1883, the church has lost from its membership by death the following named persons: —

Died, in East Salisbury, Mass., April 9, 1883, HARRIET DEAL, aged 70 years.

She united with the church, April 24, 1880. Thus for twenty-four years she was associated with the people of God, and passed away, leaving a good evidence that while for her life was Christ, to die would be gain.

Died, at East Salisbury, Mass., Sept. 17, 1883, RHODA MESSEY, aged 86 years.

Having united with the church in 1824 or ‘25, for nearly sixty years she had loved the cause of God, the means of grace, and the fellowship of His people. Though thus aged, she had for many years lived a widow, alone, but cared for by friends.

Died, in East Salisbury, Mass., Sept. 17, 1883, ELIZABETH EATON, aged 84 years, 11 months.

Sister Eaton joined the church in 1853. For the last year, and over, of her life she was confined to the house, cared for by her daughters who ministered unto her in her feebleness. Her end was peace.

Died, at East Salisbury, Mass., Oct. 26, 1883, Sister ELIZABETH H. TRUE, wife of Moses True, aged 66 years, 7 months.

She with her husband united with the church here in 1833. For forty-eight years they walked together in loving and church fellowship, and then passed on before leaving him to follow on a few more days or years as the Master shall direct, but looking for a joyful meeting by and where pain nor death can never come.

ABIGAIL FULLFORD, of East Salisbury, departed this life Dec. 29, 1883, aged 76 years and 1 month.

Sister Fullford united with the church in 1824, and has been connected with it ever since. Her husband died, Aug. 1. She was much broken by previous disease, having suffered from paralysis, but was enabled to be about until a few days before her death.

These all died in the faith, having for many years been consistent members of the church. Besides these, the pastor has attended the funerals of, May 9, 1883, WIDOW Ruth True, aged 90 years, 6 months; June 1883, David Gerrish, aged 88 years; Aug. 1, 1883, John O. Fullford, aged 77 years; Sept. 19, 1883, Stephen Merrill, aged 77; Oct. 27, 1883, Arayl Bell, aged 68 years. The average ages of these individuals will be found to be a fraction less than 79 years, and still there are many more who have passed their fourscore years, some of whom are joyously awaiting the summons that shall call them hence to their eternal home.

WILLIAM JOSEPH FITTS was born in Dorchester, N. H., in 1810, and died in Haverhill, Mass., April 4, 1883.

His boyhood and youth were spent in Dorchester. At the age of twenty, he left his native place to engage in business in Haverhill, Mass. A short time after he removed to East Bradford (now Groveland). The rest of his life, with the exception of a brief period, was spent in Haverhill. When he returned to Haverhill, he took a decided stand for Christ and Methodism. This was at a time when Methodism was but little known and less respected in the place, and it took courage to be reckoned among the Methodists. At his house the first class-meetings were held in the year 1851. In 1852 the Methodist Episcopal Church was formed with seven members, which number included Brother Fitts and wife. At the first quarterly conference held Aug. 15, 1852, the elder Elihu Adams being presiding elder, two stewards were appointed, of whom Brother Fitts was one. He was interested deeply in the welfare of the church, assisted by his influence and means. He is very much missed in Haverhill Methodism, as well as in the community where he was.

J. P. THOMPSON.

One of our prominent business men said to us the other day: “In the spring my wife got all run down and could not eat anything; passing your store I saw a pile of Hood’s Sarsaparilla in the window, and I got a bottle. After she had been taking it a week she had a rousing appetite, and it did her everything. She took three bottles, and it seems to make me over. Especially yours.”

Hood’s Sarsaparilla.

Sold by all druggists. Price \$1 a

[Continued from page 1.]

The treasurer's report exhibited an expenditure of \$803.44. It is the policy of the Society to keep out of debt. The librarian reported an addition of 275 volumes, making a total of 1,135; and of 844 pamphlets, making a total of 5,526. The corresponding secretary's report showed additions of resident members 27, and of corresponding members seven. The present number of the former is 264 and of the latter 59, besides two honorary members. The historiographer reported nine deaths during the year, and biographical sketches of all but the last two have been prepared and read before the Society. The report of the committee on essays and papers showed that excellent, sometimes admirable, papers have been read at nearly every meeting of the Society.

The annual quota of officers was duly elected: President, Hon. Wm. Claffin, LL. D.; vice-presidents, Rev. S. Allen, D. D., of Maine; Horace W. Gilman, of N. Hampshire; Hon. Paul Dillingham, of Vermont; Rev. L. R. Thayer, D. D., of Massachusetts; Rev. W. V. Morrison, D. D., of Rhode Island; Rev. W. T. Hill, of Connecticut; honorary vice-presidents, Rev. J. M. Buckley, D. D., of New York; Rev. D. Wise, D. D., of New Jersey; Rev. Geo. A. Phoebe, D. D., of Delaware; Rev. I. P. Cook, D. D., of Maryland; Bishop E. G. Andrews, D. D., of District of Columbia; Rev. A. J. Kynett, D. D., of Pennsylvania; Rev. C. H. Payne, of Ohio; Rev. J. Cummings, LL. D., of Illinois; Rev. J. L. Sooy, of Kentucky; Rev. O. P. Fitzgerald, of Tennessee; Rev. W. W. Bennett, D. D., of Virginia; Bishop H. W. Warren, D. D., of Georgia; Rev. L. Lee, D. D., of Michigan; Prof. W. C. Sawyer, of Wisconsin; Bishop C. D. Foss, D. D., of Minnesota; Bishop J. F. Hurst, LL. D., of Iowa; Bishop T. Bowman, D. D., of Missouri; Hon. F. W. Pitkin, of Colorado; Rev. J. C. Hartzell, D. D., of Louisiana; Rev. J. C. Vanston, of Texas; Rev. T. Webster, D. D., of Canada; Hon. G. J. Stevenson, of England; corresponding secretary, Rev. R. W. Allen, of Malden, Mass.; recording secretary, Rev. G. Whitaker, of Somerville, Mass.; treasurer and librarian, W. S. Allen, of East Boston, Mass.; historiographer, Rev. D. Dorchester, D. D., of Natick, Mass. A board of directors, comprising all the above officers and fifteen others, together with the following chairman of standing committees: Library committee, Rev. B. K. Peirce, D. D., of Boston, Mass.; on papers and essays, Rev. D. Sherman, D. D., of Hopkinton, Mass.; finance committee, Hon. E. H. Dunn, of Boston, Mass.

The orator of the day, Rev. Dr. Dorchester, then delivered a very valuable and interesting address upon "The History of New England Methodism." Many very delightful reminiscences of the olden time passed in review to assure us with great vividness of the remarkable progress our church has gained.

The thanks of the Society are always voted for every donation and paper read and presented to the Society, and we urge upon our people everywhere to encourage the Society by joining it and contributing everything of relics, letters, manuscripts, periodicals, pamphlets and volumes which will serve to increase the knowledge and perpetuate the memory of our older New England Methodism.

GEO. WHITAKER, Rec. Sec.

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, February 5.

Four mills in Fall River, Mass., closed by the strike, and others will probably follow.

Rapid rising of the Ohio river at Cincinnati and other points.

Massacre of a portion of the Sinkat garrison, while attempting to cut its way to Suakin. Attack on Suakin by the enemy.

Brilliant opening of Montreal's winter carnival, the festivities to continue through the week.

Death of Hans Larsen Martensen, the eminent Danish preacher and theologian, announced.

Ice and bad weather in the Atlantic reported by the "Britannic" of the White Star line, just arrived from Liverpool.

Congress.—A large number of bills and resolutions were introduced in the Senate yesterday, and the Mexican land grant title bill was discussed. Bill day was fully improved in the House, and a perfect avalanche of measures on a variety of subjects were introduced. The House appropriated \$100,000 for the relief of the destitute Blackfeet and Crow Indians in northern Montana.

Wednesday, February 6.

Continuation of the rise in the Ohio river. Business in the lower part of Cincinnati practically suspended. Bridges in various sections of the State swept away and railroad travel impeded.

Passage by the New Jersey House of Representatives of a bill abolishing the contract labor system in prisons.

Beginning of the investigation of the "City of Columbus" wreck by the inspectors of steam vessels.

Three more mills closed in Fall River on account of the strike.

Defeat of Baker Pacha at Suakin, with a loss of two thousand men in killed and wounded. He retreated to Trinkitai with the remnant of his forces, having lost all his camels and baggage in the fight.

Reassembling of the British Parliament yesterday.

Purchase of the Dundee whaler "Thetis" by the United States government for the Greek relief expedition.

Congress.—The Senate yesterday passed the bill further suspending for five years section 5574 of the Revised Statutes relating to the guano islands. Several bills and resolutions were offered in the House and referred to appropriate committees, and, in committee of the whole, the bill establishing a bureau of animal industry was discussed.

Thursday, February 7.

The rivers in Pennsylvania, Ohio, West Virginia and Indiana still rising. The situation at Pittsburgh, Pa., deplorable. Miles of property submerged. In Alleghany City at least 1,500 houses inundated, and business in Cincinnati completely suspended. Much suffering exists in consequence of the floods.

Funeral services of Wendell Phillips occurred in this city yesterday at Hollis Street Church. In the afternoon his body lay in state at Faneuil Hall, and was afterwards interred in the old Granary burying-ground.

Renomination by the President of E. S. Tobe for postmaster of this city.

Massacre of Tewlik Bay and four hundred of his troops in attempting to cut their way out of Sinkat.

Baker Pacha's defeat at Suakin reported to have been chiefly owing to the cowardice of the Egyptians.

Termination of the strike of the cotton operatives in Lancashire, Eng.

Appropriate funeral services in Hamburg, Germany, over the remains of Lieut.-Commander De Long.

Congress.—The Senate further discussed the Mexican land grant title bill yesterday, but took no definite action. The House was principally occupied in discussing the bill providing for the establishment of a bureau of animal industry.

Friday, February 8.

The flood at Wheeling, W. Va., is the most extensive ever known in that region. Fully 10,000 people reported to be homeless. At Pittsburg, Pa., the waters are receding.

Gen. Sherman placed on the retired list of the federal army.

Five firemen killed and eleven seriously injured by falling walls at the burning of a factory in Allenton, Pa.

Defalcation of Henry S. Church, chamberlain of Troy, N. Y., the amount reaching over \$80,000.

Congress.—In the Senate yesterday, bills and reports of committees were presented and the Mexican land grants title bill was further considered. The House passed a resolution declaring vacant the positions of stenographers of committees, and providing that hereafter, on the request of a committee, the speaker shall employ a reporter at a compensation to be fixed by the committee on accounts.

Saturday, February 9.

Recidence of the waters in the overflowed river of the West. Great suffering experienced at Wheeling among the homeless thousands.

Several houses demolished in Hazelton, Penn., by the sudden cracking of the earth's surface.

Dispersion of the rebels, with heavy losses, in the provinces of Namdinh and Son Tay, Tonquin.

Strike of three thousand ship-builders at Belfast, Ireland.

Occurrence of a \$400,000 fire in Trinidad, Cuba.

Congress.—The new shipping bill agreed upon by the commerce committee was reported to the Senate yesterday. A discussion occurred relative to the disagreements of the two houses on the Greely relief bill, and the Mexican land grants title bill passed. The report of the committee on rules was discussed at great length and finally adopted. The naval appropriation bill was reported. A further disagreement on the Greely relief bill was announced. Both branches adjourned until Monday.

Monday, February 11.

The Ohio river rising again at Cincinnati, and assuming alarming proportions. Portsmouth, Ohio, is almost entirely under water. There is great suffering among the people.

Thirty business places and houses destroyed by fire in the village of Woicot, N. H.

Dedicatory services at People's Church, this city, yesterday.

Baker Pacha succeeded in his command at Suakin to report to work at Cairo. Admiral Hewitt appointed commander at Suakin by the Khedive.

[Continued from page 4.]

Services were conducted by the pastor who preached a very able sermon from Col. 2: 8. The pastor of the Baptist Church, Rev. Mr. Wiggin, rendered very efficient assistance in the dedicatory services. The singing was greatly enjoyed and reflected much credit on the choir.

East Boothbay. — Since Conference improvements have been in order. In the spring much-needed repairs were put on the parsonage. Then came new carpets for church and entries. Twenty-two bracket lamps with all the fixtures soon after found their place in the audience-room. The unsightly ledge west of the church has been removed, the grounds graded and side-walks laid. Last fall three hundred volumes were put into the Sunday-school library. In the spring the outside of the church is to be painted, and between \$100 and \$200 have been raised for that purpose. The East Boothbay Temperance Society, which was organized a year ago last October, has been and is now, doing excellent work. The quarterly meeting, Jan. 13, afforded both pleasure and profit. At the close of the morning sermon by Rev. D. P. Thompson, nearly fifty received the sacrament of the Lord's Supper. The Week of Prayer was observed with profit. Rev. J. L. Haskell has been pastor three times in this village since he joined the East Maine Conference. C.

VERMONT.

January 3 was a high day to St. Johnsbury Methodists. Their renovated and beautiful church was that day dedicated to God free of debt. Over \$10,500 had been expended in repairs, practically making a new church; and \$3,700 remained to be raised at the dedication.

It was a hard pull, but they royally consecrated their money for the purpose, and rejoiced exceedingly when the work was done. The church is outwardly an ornament to the town, and the audience-room is one of the most commodious of the ten in town, if not the most desirable for all purposes of Christian worship. A suite of rooms, including vestry, ladies' parlor, dining-room, kitchen, water-closet, etc., with running water, make the church outfit complete. All that is needed to leave nothing to be desired is a new pipe organ. This is sure to be added soon.

When this is done, our church property at St. Johnsbury, including the new parsonage recently built, will be as beautiful and convenient as anything in the Conference.

E. A. Titus, of Westfield, Mass., an old pastor, preached the dedicatory sermon from Ps. 65: 4. It was an able presentation of the advantages of the church and godliness in this world as well as that which is to come. There was a pleasant reunion of old pastors

There were present Bros. H. P. Cashier of East Bayre, I. McAnn of Springfield, E. A. Titus of Westfield, Mass., H. A. Spencer, of Montpelier, A. L. Cooper of Springfield, D. E. Miller of Montpelier, and E. W. Culver, the present pastor. The ladies furnished an excellent collation in the vestry at 5 o'clock, after which the old pastors and other friends enjoyed a happy social hour, recalling many pleasant reminiscences of other years. Bro. E. W. Parker, of India, was present, and, inasmuch as he once supplied the pulpit for three months, wished to be reckoned among the old pastors.

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